RELIGIOUS INTELLIGENCE.

December 21-Fourth Sunday of Advent.

RELIGIOUS EXERCISES TO-DAY.

Herald Religious Correspondence.

MOVEMENTS OF THE CLERGY.

Services To-Day.

Rev. Dr. Hall preaches the Sunday school anniversary sermon in the Seventeenth street Baptist church at half-past seven P. M. Rev. Mr. Pentecost preaches at half-past ten A. M.

Rev. Dr. Crooks preaches this morning and Rev. Mr. Brown, a Wesleyan University graduate, this evening, in St. Luke's (Methodist).

In the Church of the Heavenly Rest Rev. Dr. Irving lectures this afternoon and Rev. Dr. Howland, the rector, will preach morning and evening, the latter discourse upon "Judgment." Rev. Mr. Talmage will minister to his (the Tab-

ernacle) flock, in the Brooklyn Academy, at halfpast ten A. M. and half-past seven P. M. At eight o'clock, in Association Hall, Rev. Dr.

"The Life of Louis Agassiz and the Great Lesson" will be fully treated upon by the Rev. Dr. Fulton, in the Hanson place (Brooklyn) Baptist church this morning. A "grand old Methodist singing" jubilee will be

induiged in to-day, at half-past ten A, M. and three and seven P. M., in the Seventh street Methodist church, Dr. Eben Tourjee, of Boston, being the Rev. Mr. Cookman's (Tabernacle) congregation

will be favored at the same hours with interesting "awakening" exercises, led by the Halstead Pray-"A Truth, a Crisis and a Doom" will be pro-

Wayland Hoyt, of the Baptist Tabernacle. "The Religion of Minding One's Own Business." is the rare theme of Rev. Mr. Sweetser for the morning discourse in the Bleecker street Univer-

salist courch. Rev. Mr. Davies will conduct the customary services to-day in Berean Baptist church. Rev. Mr. Barnhart those in Forsyth street Metho

Rev. Mr. Tracy those in the Church of the Refor

Rev. Dr. Robinson those in the Presbyterian Me-

morial church. Rev. Dr. Miller those in Plymouth Baptist church,

Rev. Mr. Galleher those in Zion church, Madison

There will be a pastoral interchange between the Central and the Laight street Mission Baptists to-day, Rev. Mr. Knapp preaching to the former and Rev. Mr. Evans to the latter, in the morning, and both gentlemen preaching in their own tem-

Rev. Mr. Hamilton, of the Fourteenth street Scotch Presbyterian church, preaches before his own congregation at half-past ten A. M. and halfpast three P. M., and will address the Young Men's Association of the South Reformed church at half-

Rev. A. C. Thomas will address the Fifth Universalists, at eleven A. M., in Plimpton Hall.

Communion service in Madison avenue Reformed

church, (Rev. Mr. Ganse, pastor) this morning. Preaching at half-past three P. M. "Realizable Ideals" will be presented to the

congregation of the Church of Our Saviour, by Rev. Mr. Pullman, in the Hall of the Standard Rev. Edgar L. Heermance will address the Free Reformed church, in Harvard Rooms, morning and

The Fifty-third street Baptists will worship at the

usual hours in their temple.

A Morse memorial sermon will be delivered this

morning in Eighty-sixth Methodist street church, by Rev. De Los Luil. The importance of the devotion to the Sacred Heart will be elucidated this evening, in St. Ann's,

by Very Rev. Thomas S. Preston, this being the concluding sermon in the course. S. Pycott's lecture this evening, in Cutler Memorial

church, Brooklyn. A lecture on "The Church and Civilization" will

be given at eight P. M. by Rev. J. L. Spaiding, S. T. L., in St. Bernard's church; proceeds for the behoof of the new sanctuary.

Rev. Mr. Hepworth will deliver a Christmas dis-

course this morning, in the Church of the Disciples. Miss Smiley preaches the evening sermon. Rev. Dr. Potter, of Grace church, will officiate this evening in Wainwright Memorial church.

"True and False Forgiveness" is the topic upon which Rev. Dr. S. H. Tyng, Jr., will address the popular assemblage this evening, in Cooper Union. Our French adopted citizens will be favored with an address in their native tongue, by Rev. C. Miel, at half-past three o'clock P. M., in Grace (Epis-

"The Puritan Spirit" will be expounded by Rev. Mr. Frothingham, before the Independent Society, in Lyric Hall, at half-past ten o'clock A. M.

"The Puritans in America" is Rev. Mr. Clarke's sermon topic for this morning, in Harlem Unity There will be services appropriate to the season

in St. Ignatius' (Rev. Dr. Ewer, rector), at haifpast seven, nine and hair-past ten A. M. and haif-"The Tenth Plague" will be considered by the

Rev. Mr. Newton, in Anthon Memorial church, at half-past three P. M. A Wesleyan experience meeting will be held at

Benjamin Albro's at half-past three P. M. The customary services will be held to-day in the Church of the Resurrection.

In the Church of the Messiah, Rev. Mr. Powers preaching, and In North Presbyterian church, Rev. Mr. Rossiter

discoursing upon special topics. Rev. Dr. John Cotton Smith will deliver the fourth in the Advent course of sermons in the Church of the Ascension, this morning, on "The Eternal Life," and in the evening lecture on "The Sense

in which the Bible is Inspired." "The Second Coming of the Lord" will be treated upon by Rev. J. C. Ager this evening in the East Thirty-fifth street church.

Judge Carter, of Cincinnati, will lecture on "Shakespeare" before the Humanitarians, in De Carmo Hall, this evening.

the Cosmopolitan Conference this afternoon. There will be a Spiritualist Conference, at two o'clock, at 64 Madison avenue.

Lyman C. Howe, trance speaker, lectures before the Robinson Hall Spiritualists morning and even-

A Sceptic Wants Light. TO THE EDITOR OF THE HERALD:I am one of your readers who went to hear the

Rev. Cotton Smith, expecting him to answer a sceptic's doubts as to the authenticity and genuof learning something new and convincing, since he seemed to take up the challenge so confidently but I am glad to say, for the honor of God and humanity, that my expectations were not answered. If any one will take the trouble to turn Horne's "Introduction" he will find the same

proofs, and more, far more, minutely presented, proofs, and more, far more, minutely presented, with all of which sceptics are acquainted, and still are not convinced. This is a disputed point, and one which can never be settled, and, even it it is settled, will amount to nothing. It will not prove that Christianity is a revelation from a Supreme Heing, or show that Matthew and John wrote the history of Christ (for these are the only two that were eye witnesses), any more than it will prove that Mahom-

etanism was from God, because it can be proved that Mahomet wrote the Koran. If you prove that Darwin was the author of a book on Darwinusm you do not prove the theory to be true; neither will these Gospels, though they were genuine and authentic, prove Christianity to be true, or that its founder performed the miracles ascribed to Him. In proof of the late miracles ascribed to Him. In proof of the late miracles ascribed to Him. In proof of the late miracles ascribed to Him. In proof of the late miracles in France we have the testimony of hundreds of living witnesses, who can be seen and interrogated, both of ciergy and laity, and still neither the Rev. Dr. Smith, nor any other Protestant, will believe them. Ten times the testimony can be brought by the Mormons in proof of miracles performed in behalf of their religion, the possession of the Holy Ghost and the gift of tongues, and still Mr. Smith will not believe in it. It is the same with regard to Spiritualism. Probably every one who reads this can count scores who will bear witness to the truth of Spiritualism. Probably every one who reads this can count scores who will bear witness to the truth of Spiritualism anniestations, but until these phenomena present themselves to me I will not be likely to believe, neither will Mr. Smith. Then why, in the name of reason, should we be expected to believe what happened nearly 2,000 years ago on the uncertain testimony of a lew dead witnesses. Certainly it is just that we should treat them with the same respect as we do other ancient writings; and when we find ahything unreasonable to doubt trand put it down as a myth, saying to ourselves that the author is either deceived himself or is trying to deceive us. When they tell us that Simon Magus performed such wonders before the Roman Senate that they declared him a god I think he must have been a great magician, even greater than Christ, who performed among an ignorant mob. When I read that Apollonius raised the dead, or, like Peter, was confined in prison, and like him

An Appeal for Information from Professor Pronier's Family.

NEW YORK, Dec. 19, 1873.

TO THE EDITOR OF THE HERALD :-We have to-day received letters from Geneva concerning Professor Pronier's stay in this country. With him all the information and materials gathered by him in three months perished also. He told me that 20 clergymen of this city and Brooklyn had pledged themselves to help the theological seminary in which he was a professor to the amount of nary in which he was a professor to the amount of \$100 cach. Will those clergymen be kind enough to communicate with me or Dr. Schaff? Also all those in Princeton, Yale, Cambridge, Boston and elsewhere who conversed with him concerning his work, his plans, his departure, his dispositions diteral request from his family). He expressed himself with the utmost tenderness and gratefulness for the cheering prospects before him. He spoke in the warmest terms of his friends in every part of the United States. Any communications received will be sent to his afflicted family; hence it is earnestly hoped many will answer this appeal. Will the religious papers please to coay it? The following letter will speak for itself. Yours, respectfully,

Yours, respectfully.
Pro essor ELIE CHARLIER,
No. 128 East Twenty-fourth street.

Pro easor ELIE CHARLIER,
No. 128 East Twenty-fourth street.

LETTER FROM PROFESSOR RUFER, OF GENEVA.

EVANGELICAL SOCIETY OF GENEVA.

ITHEOLOGICAL SEMINARY, GENEVA, Dec. 3, 1873.]
MY DEAR SIR—You must have heard of the terrible disaster to the Ville du Havre by which we have lost Professor César Pronier and his former pupil Carrasco. Promer had left us with the profound conviction that he would not return. He had said so to his friends, to his wife, but for him that voyage was a double duty; towards the Evangelical Alliance first and then towards the Evangelical Society, of which he was one of the best professors. Of him we can say that he died as a faithful soldier while in the post of danger. César Pronier leaves a widow, sick for many years past, and six children, the eldest 13½ years old. He was absolutely without fortune, and, besides the grief, his loss is a disaster to his young family. We will do whatever we can for them, but our seminary has no endowment, no funds. We live literally from hand to mouth. Can I ask you to see if the American Christians could do something for Mr. Pronier's numerous family! How glad I would be if bread, least, could be secured for the children of my faithful comrade. We have lived together for the last 21 years and I have rarely known such a noble heart. Yes, you can affirm it, dear sir, he died a marty to duty. The only consideration which could have induced him to leave his beloved family was the hope to gain Tiends for our Theological Seminary. Receive, &c. LOUIS RUFET.

"With Charity for All."

"With Charity for All."

TO THE EDITOR OF THE HERALD :-Under the head of religious matters I take the liberty of saying that when a person attends church they expect to hear something spiritual that will comfort them and relieve any feeling of anxiety about the soul and the future state; but Mr. Frothingham preaches as if he were soured with the whole world, and, instead of charity and forgiveness being taught, he goes so far as to call the names of persons who have done wrong and shower on their heads all the hard epithets imaginable—for instance, Mr. Tweed. I think Mr. Tweed has suffered enough in what he has gone through with and is now enduring, and we should forget and forgive what is past. I hope Mr. Frothingham may hereafter study and preach charity to all mankind.

A. E. that will comfort them and relieve any feeling of

TO THE EDITOR OF THE HERALD:-This question, which is being discussed in your columns, is, in my opinion, what "Catholic" calls in last Sunday's HERALD an "abominable custom,"

but it does not seem to be properly understood yetat some it varies according to the time, as for instance 5 cents for early masses, and 10, and in some even 20 cents for the last. The charge for a seat is bad, but if that were all it would be more excusable; most churches, however, charge on entering the church; now, surely any one ought to be able to go inside without payment, and if a small fee is then charged for a seat it is not so objectionable. Unfortunately there is considerable difficulty, for inasmuch as the Catholic worship is very expensive to carry on, funds must be raised in some way, and there are many, to their shame be it said, who, if they had a iree seat, would put a penny in the plate and be satisfied they had done their duty. My opinion is that if some of the clergy would try the experiment of giving free sittings, however, and impress on their flocks the duty of supporting the expenses of the church, they would eventually find their receipts as high as under the present "abominable custom" and avoid much scandal. ANOTHER CATHOLIC. bad, but if that were all it would be more excus

Catholicity Not Opposed to Common

TO THE EDITOR OF THE HERALD :-

The Papai Syllabus is frequently quoted as condemnatory of our common school system, but without reason.

The proposition referring to the common schools

is No. 48, extracted from a letter of the Pope to the Archbishop of Friburg, dated July 14, 1864, and was applied to very different circumstances from those of our common schools. Here, for peace sake, since their establishment by the Church, it has been decided that no denominational or sec-tarian doctrine shall be taught in common schools, because children of numberless denominations attend them.

The system of education condemned by the Holy

Father was being established on the ruins of chools under Catholic management, brought to

Father was being established on the ruins of schools under Catholic managemeut, brought to destruction through hostility to the Catholic Church. And this overthrowal of a system under Catholic management, to make way for a system hostile to the Catholic Church, had received the approval of some Catholics, on the plea that education was the business of the State.

It is clearly the object of the Holy Father to protest against such substitution, or in his own words, against "the regulations that were making for a new management of public schools that in various ways bring with them great danger to the instruction and education of youth in that they day by day remove them further from the wholesome control of the Catholic Church." He shows that the schemes of expelling the authority of the Church from schools founded by her and fostered with care proceed from a spirit adverse to the Church itself, and concludes that whenever such a pernicious plan is taken in hand of expelling the authority of the Church from schools under her control and establishing in them a method of instruction that proposes to deal with the knowledge of natural things and the ends of this carthly social life and to withdraw from truths revealed by God, the rathful ought to be warned to shun schools so evidently hostile to the Catholic Church, while the Church will use the utmost endeavor to provide the necessary Christian instruction and education lest youth should be exposed to loss of what pertains to faith. Hence the proposition condemned in the Syllabus that "Catholics may approve the system of educating youth which is disjoined from the Catholic faith and the authority of the Church, aiming solely, or at least primarily, at the knowledge of natural things only and the ends of earthly social life."

edge of natural things only and the ends of earthly social life."

The disjoining of Catholic faith and the authority of the Church from the system of educating youth is that positive expulsion of them from schools under her control, to substitute in their stead a system hostile to her, which forms the object of the protest of the Holy Father. The sense of the extracted proposition is determined by the context of the letter.

It does not affect our common schools, where for the sake of peace, not through hostility to any religious denomination, denominational or sectarian teaching is omitted.

The Sate as well as the Church would gain many advantages from the denominational system, if a praceical plan is offered for its establishment where there are countless sects.

While the burdens on our actual churches and the greater need of more churches and charitable institutions render it impracticable for the Church to erect schools for the secular education of the

more than 100,000 Catholic children that still frequent the public schools in this city (it has taken 25 years to obtain accommodation for less than 30,000 of them), and while the imajority of the people are growing less favorable to the granting of pecuniary aid to other than public schools, let the children be more earnestly provided by the priests and Christian brothers and sisters and pious laity with the necessary Christian instruction. This is the main, direct work of the Church, which, in our circumstances, is most necessary.

A CATHOLIC PRIEST.

Who Can Tell !- Diversity of Sects.

TO THE EDITOR OF THE HERALD :-

In these times, when sects multiply like insects, and schism follows schism, bidding fair to bring forth a perennial crop of schisms, it may well be are sure to exist 50 years hence will the Christian Protestant of A. D. 1923 attach himself, supposing that he earnestly seeketh the Lord and his sou panteth for salvation? By that time, no doubt, every bookstall will retail a catalogue of sects, neatly gotten up in the manner of a pocket dic tionary, a railway or hotel guide; and this, com-bined with the newspaper of the period, will give a pretty good idea, in epitome, of that which the 37,614 quarto volumes of denominational theology and 314,000 less pretentious works on the same and 314,000 less pretentious works on the same subject contain. The nomenciature aione, ponderous enough to be pondered over for a twelvemonth, must inevitably have the effect of producing night sweats, while the exposition of doctrine will certainly lead to chronic dyspepsia. To master the jargon of terminology and the militarge of metaphysics will require sufficient study to prepare the optics for permanent cataract; and if, after weighing, sliting and deliberating upon the 9,487 claims that, marshalled like so many bottles in an apothecary shop, vaunt their nostrums each above the other, he shall at last hit upon a choice, without forever disabling the natural balance of his intellect, he will be obliged to provide himself with a memorandum book wherein to make careful note of the name and the tenets of his sect lest he become considerably muddled as to which is which and what is what? He may possibly argae that before deciding finally and irrevocably it might be best to await developments—wait for the forthcoming within the next 24 hours of another sect—and thus it may happen that, turning with every new turn, the poor soul finds no anchorage. Yet all this time your minister of God will say unto him:—"O youth, be of good cheer. It is true, we resemble a dish of hodgepodge, tutti-fruit and sausage meat: but our dissensions concern only the merest matters of form, matters of no moment, matters utterly insignificant. In essentials we are a unit, a glorious unit; one Church, one congregation that sees in every man a brother. While the word "brother" scarcely had time to reach the youth's tympanum, the newsboy is heard yelling, "Secession of Bishop Slatters from the Eclectic Tabernacle" The latest sect, lounded by the Rev. Mr. Angelface, and called Golden Fleecers, or Holy Herdsmen. Where, oh where will that youth look for a faith! subject contain. The nomenclature alone, ponder-

Bishop Potter and That Lace Petticoat. TO THE EDITOR OF THE HERALD :-

Will you allow a reader of your paper to correct a few statements which appeared in its columns last Sunday in a letter signed "Protestant," and purporting to have been written by a "layman of the Protestant Episcopal Church." In the first place I should like to say, on good authority, that

Is Bishop Cummins a Second Luther! TO THE EDITOR OF THE HERALD :-

I have desired for some time to say a few words on the subject of the "new movement" in the made by the blind supporters of Messrs. Cummins. Chency & Co., which it is as well to ventilate, by the way, so as to prevent, if possible, any more such ridiculous (so-cailed) arguments.

In the first place, then, the late Bishop Cummins has been compared to Luther-will any one tell us why? Luther did not leave the Church of Rome until he had exerted vain endeavors to correct its vices. Mr. Cummins said never a word about the defilements of the Church of England and her daughter. Luther did not leave the Romish Church till he was forced out of it. Cummins deserts his

till he was forced out of it. Cummins deserts his spiritual foster mother in spite of her entreaties for him to remain. Where is the similarity?

Again, Bishop Cummins has been described as so pure and holy and good—"just the man for a true reform." Does a man's general goodness and propriety imply correctness in all his acts? Moses was a very good man. He made a bad mistake once, and consequently did not see the "promised land." David was an excellent man, but he was not exactly right in the case of Bathsheba. St. Peter was reckoned a holy man, but he often went to extremes. Therefore we may conclude that Mr. Cummins' supposed moral character does not argue correct deportment in this case.

Then there is, one more statement I should like to settle, and that is the accusation that 18 evangelical clergymen had shamefully deserted the new "reformer"—in fact, had completely "gone back" on him." Now, what does that mean? Does it mean that Bishop Cummins expected everybody but the ritualists to turn traitors? Does he think evangelical principles mean ingraliting and base mean that bishop cummins expected everybody but the ritualists to turn traitors? Does he think evangelical principles mean ingratitude and base desertion? Or are the honorable men who signed the repudiation reterred to among the 26 or more whom Bishop Cummins said would join him at the same time withholding their names? Can it possibly be that the worthy presbyter, "whose name would be an honor to any cause," and who would be a "reformer" if made a bishop, is one of the repudiators? By the way, why does not the reductable G. D. C. make that presbyter the "Bishop of the Northeast?" I shall close these few remarks with the announcement that if anything more is to be said with reterence to Cummins' resemblance to Luther, Wesley, &c., or about his infallibility, I am ready to give satisfactory replies.

R. P. WILLIAMS, Jr.

New York, Dec. 16, 1873. but the ritualists to turn traitors? Does he think

An American Republic in Solid Aid to

the Pope.

The following is a translation of the law which has been officially promulgated in the Republic of

THE SENATE AND DEPUTIES OF ECUADOR, IN CON-

GRESS UNITED,

Considering—

First—That the Catholic population should contribute to the sustenance of the universal government of the Church;

Second—That this duty is more required at present when our Sainted Father finds himself despoiled by iniquitous usurpations of his lands and incomes and when no Catholic government should tear to comply, and

iear to comply, and
Third—That the circumstances of the Republic
permit it to give in some manner a solemn testimonial of their adhesion to the sainted seat,

Church.

ART. 2.—The present decree shall be considered in orce as from the beginning of the present year.

Communicate it to the Executive for compliance

and execution.

Given in Quito, capital of the Republic, 1st October, 1873.

The Minister of State,

JOSE JAVIER EQUIGUREN. Ordination in Brooklyn.

Yesterday morning the cathedral of St. James. Jay street, was thronged in every part, the occasion being the ordination of the Rev. Henry A. Gallagher and the raising of a member of the Con-gregation of the Mission to the tonsure and minor gregation of the Mission to the consult and impressive, orders. The ceremony was most impressive, Bishop Laughlin, assisted by Vicar General Turner and the Rev. Father Keegan, officiated.

[Correspondence of a London paper.] NICE, Nov. 28, 1873.

THE AMERICAN CHURCH. Thursday being Thanksgiving Day in the United States, it was chosen as a fitting occasion for the organization of the church here. A large number attended the service, including the Rev. Messrs. Childers, Govet and Hubbert, of the English church at Nice, who assisted chaplain, the Rev. Dr. McVickar. After an excellent sermon by the chaplain the business of organization commenced by the Rev. Dr. McVickar being called to the chair, while the post of secretary devolved on Mr. Lemercier, of New York. A letter was read from the Bishop of Pennsylvania, authorizing the formation and establishment of an Episcopal church at Nice, then followed the reading of the canons by which it would be governed, and the articles, the first of which gives it the name of "The Church of the Holy Spirit," The following is a list of the warden and vestrymen:—General James Watson Webb, of New York, warden. Vestrymen—W. M. Vessy, United States Consul at Nice; Luis McLane, Maryland; W. A. Du Bois, M. D. Connecticut; George Tiffany, Rhode Island; G. Lemercier, Nice. The Chairman, at the close of the proceedings, remarked that the voluntary contributions so lar received had been sufficient to deiray the expense of the renting and fitting up of the present hall in the Rue Chauvain. This, it may be remarked, is only for temporary use until the building fund, to which liberal contributions have aiready been made.

amounts to a sufficient sum to permit the erection of a new church. American liberality may be trusted to make the period of delay a short one.

Ministerial Movements and Changes. BOMAN CATHOLIC.

The receipts of the Society for the Propagation of the Faith in the archdiocese of Baltimore for the year just closed, including a balance on hand at the beginning of the year, amounted to \$7,263, and the disbursements to \$6,187. Archbishop Bayley has ordered a collection to be taken in all the churches of his diocese to-day for the theological students thereof. The Archbishop has also issued a circular asking for subscriptions towards have been purchased at a cost of \$16,000, and are by this arrangement divided into so many feet, scribe for at the rate of \$100 a toot. As an inducement to do so the more cheerfully purchasers are to have their names enrolled in a book, to be placed near the high altar of the church, that they may be prayed for even to future generations as its blessing of the Pope will be asked for themselves \$100, without taking into account the compliment to be thus paid to the present ven-erable Pontiff. Rev. Fathers Damen, Masselis, Koopmans and Putten, of the Society of Jesus, have just closed a very successful mission at the The Unitarian Society of Athol has secured the temporary services of Rev. Mr. Bond, of Chelsea, Mass. Gross, D. D., Bishop of Savannah, dedicated the new Church of the Immaculate Conception, at Atlanta, Ga. The British and Foreign Bible Society spent \$70,000 last year in sending the Bible to-Austria. One old Catholic priest sent for 50 copies E. Butler, chaplain to the forces at Colchester, and

might read it and judge for themselves. The Rev. E. Butier, chaplain to the forces at Colchester, and the Rev. A. J. Wallace, for several years priest at Ipswich. England, have been appointed Catholic chaplains to the forces engaged in the Ashantee expedition, and have let for the seat of war. Right Rev. L. de Goesbriand, D. D., listhop of Barlington, Vt., Visited our city during the past week, en route to France, where he proposes remaining a short time. Very Rev. F. Lynch will act as Administrator of Burlington during the Bishop's absence. The Rev. John O'Donnell, who was recently admitted to the priesthood by the Most Rev. Dr. McGertigan. Is the first priest who has been ordained in the new Gathedral of Armagh, Ireland. Rev. Paul Gillen, of the Convent of the Holy Cross, Indiana, is at present in this city, renewing old riendiships and visiting relatives. Father Gillen has reached the age of three score and ten years, but he looks fresh and hale. Bishop Quinlan has so lar recovered from the effects of his late injury in Albany, N. Y., that he expects to return to his own diocese in a week or two. The Archishop of Paris has directed his clergy henceforth to use the complete Roman Liturgy in their services. Archishop of Paris has directed his clergy henceforth to use the complete Roman Liturgy in their services. Archishop of Paris has directed his clergy henceforth to use the complete Roman Liturgy in their services. Archishop of Paris has directed his continuation to 22,417 persons. During this year the number confirmed was 6,407.

PRESENTERIAN.

Rev. James Litimar, of Londonderry, Ireland, has accepted a unanimous call to the Choreau avenue church, of St. Louis, Mo. The Synol of Illinosi, South, at its late session, passed strong resolutions affirming its appreciation of the general benefits of common schools, and recommending its ministers of Romanism in this and every ofter form in which it attacks the free and liberalizing institutions of this country. On Monday evening, for instance, the Methodist and Pr direction of a committee. Thirty-three persons were received into the Greenpoint Presbyterian church, Greenpoint, last Sabbata; Rev. Wm. Howell Taylor, pastor.

METHODIST.

Notwithstanding the report to the contrary,
Thirty-seventh street church, in this city, intend
next month to take up a collection for the City
Church Extension and Missionary Society. The Church Extension and Missionary Society. The reward spirit seems to be extending throughout the country. At Bowmansville, N. Y., 18 persons have recently joined the church on probation and meetings are still in progress; on the Greenville charge, N. Y., 60 have sought the Lord during the past six weeks; two new churches are nearly completed in this circuit; at Westerly, R. I., 90 have been added to the church; on Concord circuit, Pa., 32 have professed faith in Christ. In St. John's Methodist Episcopal church, Memphis, Tenn., a re-Methodist Episcopal church, Memphis, Tenn., a revival is in progress; also in the Methodist Episcopal churches of Indianapolis, where an agregate of 100 conversions is reported. At Mineral Springs, N. I., 30 converts are reported; in St. Paul's church, Jersey Otty, on Sunday last, 60 persons were at the altar seeking salvation, and 100 arose in the congregation to ask prayer in their own behalf; in William street church, Baltimore, 110 converts are reported. The new German Methodist Episcopal church in Pennsylvania avenue. Baltimore, is nearing compation. Rev. St. City Misses as a Baltimore of Supermental Persons and City Misses and Methodist Episcopal church in the City Misses and Methodist Episcopal church in the City Missionary Society. Rev. Charles E. Miller, of the Church, Baltimore, Forty-third street Methodist Episcopal church in this city, Dr. L. H. King pastor, raises 6300 last Sunday evening for the City Missionary Society. Rev. Charles E. Miller, of the New York Conference, who has been on a marriage tour to Europe, returned with Mrs. Miller on Tuesday of last week, and attended the Preachers' Meeting on Monday last. Rev. James Morrow, having recovered from his severe liliness, is again at his post of service in New Orleans. Rev. V. Kely has entered upon earnest work as pastor of Asbury church, Buflaio. A good revival influence rests upon the congregation. Bishop Haven, who several months ago had his library packed and shipped to Atlanta, is still, the Advocate tells, making toat city his objective point, though he travels round in a circle by way of the New England, Middie and Western States to reach it. He spent last Saabath in New York and Brooklyn very quietly, and is going to Cinefinant this week. The pastors of the Methodist Episcopal churche at New York and Brooklyn very quietly, and is going to Cinefinant this week. The pastors of the Methodist Episcopal church at bort Branch; Ind. The Sixth street Methodist Episcopal church at Forting Pastor of the North Saramento, Cal., Rev. A. M. Hough pas

church of St. Mary Virgin, near Frankfintown, Battimore county, Md. Wisconsin newspapers say the probable successor of the late Bishop Armitage will be Rev. Hugh Miller Thompson. Christ church, New Brunswick, X. J., is added to the list of free churches. Bishop Pierce, Missionary Bishop of Arkansas, has written a long and strong letter to presiding Bishop Smith on the secession and proposed trial and deposition of Inshop Cummins. Bishop Pierce sees no good that can come of any proceedings against his "unhappy brother," and is heartily in favor of leaving "the door open for his return until the last hour that the Church's law permits." Bishop Pierce also demonstrates very clearly that Bishop Smith cannot proceed against Dr. Cummins under Canon 3, of the same title. And in either case the proceedings could not end short to seven or eight months; whereas another Church law deposes the seceding prelate after six months. The Church would then be placed in a relictious light before the country, as trying a bishop already deposed, and whose sentence at the end of the trial might not be more than admonition. He desires the matter to drop where it is. The Bishop has sent a copy of his letter to every prelate of the Protestant Episcopal Church in the United States. The Southera Churchman agrees with Bishop Pierce, and would consider the trial of Dr. Cummins "a most serious evil." The vestry of St. Peter's church, Salisbury, Wicomico county, Md. are about to open a public cemetery to all denominations. Rev. Henry C. Mayer, late rector of Grace Episcopal church at Newton, Mass., has accepted a call to Trinity church, Philadelpina. The Rev. Dudley D. Smith, late assistant minister of the Church of the Atonement, New York city, has accepted a call to the rectorship of Christ church, Christiana Hundred, Del. The Rev. S. B. Lawson, D. D., has accepted the call of the Church of the Holy Trinity, Nashville, Tenn., and entered upon his duties. Rev. J. A. Atwell, formerly rector of St. Stephen's church, Petersburg, Va., is now rec

Rev. Mr. Chase, of the Baptist church, in Dover,

Rev. Mr. Chase, of the Baptist church, in Dover, N. H., accepts a call to Lewistown, Me. There are fewer Baptist associations in Maine this year than last, and a decrease of 266 in the membership. The champion immerser is a breacher of the Disciples of Christ, who was recently seen to immerse 143 persons in the Mississippi River in less than an hour. A revival begun in the Pilgrim Baptist church of this city led to the baptism of five converts last Sabbath. At Pleasant Lake, Ind., ten have been thus added to the Church. The Rev. T. Edwin Brown, of Rochester, who has been for some weeks recruiting his lealth in Virginia, after suffering from a serious attack of typhoid fever, finds his health so far restored as to warrant his return to his work. Rev. Dr. Harvey, of Madison University, is going with Dr. Strong's party to explore the Holy Land. Dr. Ridagway, of St. James' Agthodist Episcopal church, Harlem, also goes with this plrty. The Second Mission Baptist church of this city was organized on the 11th inst. in Immanuel Chapel, Grand street, and Rev. Samuel Alman, under whose labors as city missionary the society was gathered, was chosen pastor. The new Baptist church of Covington, Ky., dedicated a new house of worship on the 7th inst. The cost, independent of the ground, is \$45,000. A revival at Shokan, N. Y., has added 20 converts to the Baptist church there; at Sandusky, N. Y., 20 more have been gathered into the fold. The Rev. S. T. Schoonover, of Farmersville, N. Y., is recovering from a recent liness. Avoca, N. Y., has oeen blessed with a revival and 20 have been added to the Church. At Chemung, N. Y., 10 converts were recently baptized in the Baptist church there; 11 were similarly inducted into the church at revival and 20 have been added to the Church. At Chemung, N. Y., 10 converts were recently baptized in the Baptist church, Cambridge, Mass. In the First Baptist church, at Augusta, Wis, Rev. Dr. Phelps has closed his 28 years pastorate with the First Baptist church. New Haveo, Conn. Forty have been

ate at sacramento, Cal., and six months ago into another at Oakland, has teen again decosed after a trial of eight days' duration, by a vote of 22 to 7 he was convicted of shameful conduct and an outrageous crime against mortality. This ought to finish his ministerial career. The Baptist denomination in California has 78 churches and 3,451 members. The last day of this year has been appointed by the late Baptist Convention as a day of prayer for the outpouring of the spirit in His reviving and renewing power.

MISCELLANBOUS.

The Rev. M. B. Smith having joined Bishop Cummins' Refermed Episcopal Church has withdrawn from the Reformed (Dutch) Classis of Paramus, N. J. The Classis, in granting him letters dismissory, adopted very complimentary resolutions. Rev. Stephen Searles, of Carlisle, has succeeded the Rev. P. N. Chapman in the pastorate of the Reformed church at Coatsban, N. Y. Mr. Chapman has gone to Baltimore. Rev. C. Fritts, of the Reformed Dutch church at Fishkili, has recovered from his late severe illness and is again around. Rev. C. E. Lasker, of the Reformed church of Schobarie, N. Y. Rev. J. H. Merrill has accepted the call of the South Vallejo (Cal.) Congregational church. Rev. E. H. Delicenbacher, of London, Onio, has received an overture from the Delmont Reformed (German) charge, in Westmoreland (Pa.) Classis, to become their pastor. Rev. Dr. T. W. Chambers, of the Reformed church in gregational church. Rev. E. H. Deligenbacher, of London, Onio, has received an overture from the Delimont Reformed (German) charge, in Westmoreland (Pa.) Classis, to become their pastor. Rev. Dr. T. W. Chambers, of the Reformed church in this city, expects to sail early in January for a six months' tour in Europe and the Holy Land. Rev. W. D. F. Lummis, of Cairo, has been elected President of the Northern Illinois College at Fulton, Ill. The new St. Paul's English Lutheran church, coner of McMechin street and Druid Hill avenue, was formally dedicated on last Sunday afternoon. The Rev. John Binney, a graduate of Harvard College, has accepted the professorship of Hebrew in the divinity school at Middletown, Conn., and will enter upon his new duties in January. A church near Bergen, Norway, which can contain nearly 1,000 persons, is constructed entirely of papiermache, rendered waterproof by saturation in vitriol, lime water, whey and white of egg. A new Unitarian society has been organized at Newport, N. H., and Rev. George F. Piper, of Canton, Miss., has become pastor. A Scripture Readers' Association has just been formed at Rome, for reading the Bible from house to house. The Congregationalists and Presbyterians in and around Chicago have resolved that hereafter, instead of planting rival churches and sending ministers to starve, they will unite in one strong church, which shall be called after and be controlled by the majority, whether they be Congregationalists or Presbyterians. This is good and proper, and the best way to demonstrate the theory of organic, as well spiritual union. The New York Universalist Missionary Society sustains two missions in this city, one each in Brooklyn, Williamsburg and Greenpoint, and is calling for pecuniary support to carry on and extend its work. Rev. R. P. Ambler accepts the call of the Taunton (Mass.) Universalist Society. Rev. T. S. Guthrie closes his labors in Lafayette, Ind., Dec. 28, and removes to Muncle, beginning his pastorate there with the Universalist Churca Janua

FORTY-FOURTH STREET SYNAGOGUE. The Feast of Chanucks-The Heroism of

the Maccabees-A New Rabbi on Jewish Indifference-Sermon by the Rev. Dr. Mendes-Israel the Universal Missionary.

A congregation very much larger than usual gathered yesterday in the synagogue in Forty fourth street, near Sixth avenue, to listen to a dis course by the Rev. Dr. Mendes, a nephew of the Rev. Professor De Sola Mendes, of Montreal, who has just come to this country from Europe, on the invitation of the congregation Shaarai Tephila, to whom he has ministered for two Sabbaths. Dr. Mendes is a young man of evidently more than ordinary ability as a preacher. His manner and language are easy and graceful in the pulpit, and he is wholly self-possessed; preaches extempore or with the aid of a very few notes and appears to be conversant with his subject. His theme yesterday was that suggested by the festival of Chanucka, which commemorates the triumph of the Israelites under the Maccabees over the Syrians led by Antiochus. Some of his hearers, he re-marked, might have heard of the rabbi who, when he was to address a strange congregation, prayed that the words of his mouth and the meditation of his heart might be acceptable to God and profit able to his hearers. He feared his own words might not be acceptable to his audience, and he therefore prayed that the good spirits would give wings to his words in the difficult task before him to address such an assembly as this, accustomed to hear the glorious word of God from the lips of an eloquent and earnest teacher. He therefore prayed for grace and acceptability in his remarks. And yet it is not difficult to tell in what channel your hearts run to-day, the Doctor said. The glorious

preds of the Maccasees are known to you. The Doctor briefly these—the independent reply of the Jews

tiochus, their flight into the wilderness, their subsequent fight for freedom and the success of their arms, their restoration of the temple and their pleige theneforth to keep a festival of commenoration of these events for eight days every year. These are records of the past. The heroism of these worthes of 2,000 years ago fill our hearts with national and religious pride, and cause us to gird ourselves for the battle. Therefore it is that we remember the days of old and call to mind the years of former generations. This true that israel does not go into battle for a parrow strip of land, but rather for knowledge and the treedom and enlightenment of the intellect. The war of the Maccabees was a holy war for God and religion against oppression. And yet though hattless have been waged and won, and though these heroes have lain in their graves, are their victories won? Is Antiochus dead? I fear sot, let us see to-day how the modern antiochus oppresses us. Dr. Mendes then read from Zecharich, il., I, I, in which Joshua, the high priest, is made to appear before the Lord citched in vite raiment, while Satan and the angel dispute about him. Do you know, he remarked, continning, that this high priest is not yet deposed? He lives still, and has the power to fulfil his mission? Israel is this high priest. He stands before mankind as the legate of the skies by whom the law utters its tuniders to the world. It binds up the broken hearts and railies to glorious war the sacramental host of God's elect. But the Antiochus of indifference stands at Israel's right hand to turn him away from his great work. What the fires and persecutions of Greece and Rome and the more modern oppressors of our race could not do this Antiochus seems likely to accomplish. These have passed away, but

tions of Greece and Rome and the more modern species those of Greece and Rome and the more modern species likely to accomplish. These have passed away, but

SERAL STILL LIVES

because we trust in the Lord. It is not by might nor by violence, but by my spirit, saith the Lord of Hosts, that this work can be accomplished. But Israel, the high priest of the nations, is cothed in vile raiment which must be exchanged for the holy garments of education. We loster the growth of our children's mind with the histories of Greece and Rome—the warrior nations of old—but the history of our own people is neglected. We teach them languages, but are they familiar with the longue of their foreinthers, the language in which Isaian and David wrote and the language from which Shakespeare and Minton and the greatest poets of the world have drawn their inspiration. But we seem to care not so long as our children are like the children of the strangers among whom we live. Antiochus of old destroyed the candlesticss of the temple, but modern indifference does more than that. It would have the whole tabric consumed. It would make shipsweek of the faith and briesthood of Israel. But our priest is still at his post. His garments are, however, covered with blood and scorched with flame. Is he not a brand plucked from the burning? And yet modern Jewa are content to appear in these garments. They are all too ready to hear and to our own and to accept innovations that are discountenanced by his own leaders. The Doctor read texts to show that Israel should not do after the manner of the nations among whom they dwell, and continued:—Those who have seen Israel, like Joshua, stand in the jelisation. We have leading to the maintenance of the nations among whom they seek to imitate than they not have leading to the shall they have more respect from those whom they seek to imitate than they not have leading to the world. It is not for any other nation or people. Mix with your fellowmen, as you will have maught to fear irom competition; but, wherever

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